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Serving the Catholic communities of Imperial, Riverside, San Bernardino and San Diego counties.

Youth leadership conference at USD

Enough energy to light Las Vegas

By David Matt Green

SAN DIEGO—Take 350 young men and women between the ages of 17 and 21, add a full schedule of activities, a comon interest or belief, and a group of adults devoted to spreading that same belief, and what do you have?

The answer is excitement—a lot of excitement.

The occasion for that excitement was Beginnings IV, a Catholic leadership conference sponsored by the youth ministry offices of the 12 dioceses of California and Nevada.

THE CONFERENCE was held last week at the University of San Diego, beginning with registration on Wednesday, Aug. 15, and ending with lunch on Saturday, Aug. 18.

Between Wednesday when 350 strangers arrived at USD and Saturday when an equal number of close friends stood around after everything was over, reluctant to leave the community they had created, enough energy was expended to light the city of Las Vegas for weeks.

The schedule of daily events, which included liturgies, a reconciliation service, workshops and a disco dance, began with morning prayer at 7:30 a.m. and ended somewhere around midnight.

"It was a very full conference," according to John West, an instructor of liturgical dance at Loyola Marymount University, Los Angeles, who spoke at one of the 11 workshops.

BEGINNINGS IV had its beginnings in 1974, when a group of diocesan and parish youth ministry leaders from California, Nevada, Utah and Arizona organized the Four-State Conference.

The group met in 1974 and again in 1975 to share ideas on youth ministry, according to Father Don Kimball, youth ministry coordinator for the Santa Rosa diocese.

Out of these meetings came a disire to develop new youth leaders. The members of the Four-State Conference decided to hold an annual four-day conference for young men and women especially selected from parishes within the dioceses in the four states.

Beginnings I was held at Stanford University in Stockton. About 200 young leaders participated. Beginnings II was at USD and Beginnings III at St. Mary's College in Moraga.

FATHER KIMBALL said one of the reasons for the conferences is to give the young people peer support.

"Leaders live in a kind of rarified atmosphere," Father Kimball said. "It's very important that they sense they are not alone in what they are doing. Beginnings really brings together a whole peer vitality."

"We are trying to take these leaders and expose them to each other so they can see that the church is wider than their parish or diocese," added Father Robert Miller, director of the Catholic Ministry Center for the San Bernardino diocese.

Bill Hardwick, youth ministry coordinator from the diocese of Orange, said one of the conference sessions involved skits created and acted out by the different diocesan groups.

"THE SKITS SHOWED them that the same problems were happening all over," Hardwick said. "It was very affirmative for them."

Father Kimball said Beginnings is a training ground for the young leaders, who then return to

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YOUTH AT PRAYER—Two groups of young people take time to pray during sessions of Beginnings IV, a leadership conference sponsored by the youth ministry offices of the 12 dioceses of California and Nevada. The four-day conference, held last week at the University of San Diego, was attended by 350 young people, who participated in liturgies, a reconciliation service, workshops and a disco dance. (David Matt Green photos)



Inside

K of C convention

Archbishop John R. Quinn of San Francisco addressed about 1,800 Knights and their guests at the 97th annual convention of the Supreme Council of the Knights of Columbus.

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Christian economics

Father John R. Domas of San Gorgonio parish in Beaumont discusses traditional economics and suggests it is time we searched for a Christian economics.

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John Paul I's home

More than 1,000 visitors arrive daily at the childhood home of Pope John Paul I, says his brother, Edoardo Luciani. Albino Luciani, the "smiling pope," died after a 34-day reign.

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Photographer of popes

The reigns of five popes—from Pius XII to Joh Paul II—have been recorded by Arturo Mari, director of photographic services for the Vatican daily newpaper.

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Newslines

NASHVILLE, Tenn.—Catholic dentist Paul Elcan, who declared his home a tax-exempt church, was found guilty of willful failure to file federal income tax returns by a federal district court here. For two years he refused to pay taxes after he established his home and family as St. Michael the Archangel Church as a tax shelter.

RAPID CITY, S.D.—The Junior Catholic Daughters of America adopted a resolution at their national convention here supporting the U.S. bishop's pastoral family ministry plan and condemning the Supreme Court's decision allowing minors to get abortions without parental consent.

GWELO, Zimbabwe Rhodesia—Church work in Zimbabwe Rhodesia has been severely crippled or brought to a complete standstill in most parts of the country because of the guerrilla war. Church work has been hampered especially in the fields of evangelization, education, health and social services.

HAMILTON, Ontario—Bishop Paul F. Reding of Hamilton signed an agreement with the Canadian government allowing diocesan groups to provide sponsorship and assistance to Indochinese refugees.

UNITED NATIONS—The United Nations is planning a full and hectic program for Pope John Paul II when he visits on Oct. 2. Well-informed U.N. sources say the pope is expected to arrive in New York the morning of Oct. 2, tour U.N. headquarters and have lunch there before giving the first of several addresses.

HARTFORD, Conn.—For the first time in its history the Cathedral of St. Joseph in Hartford will be used for a non-Catholic religious service—the consecration of an Episcopal bishop. The Episcopal cathedral in Hartford seats only 750 persons, and many more than that are expected to attend the consecration rites.

SYLVANIA, Ohio—Catholic schools must teach service, academic excellence and faith, with faith the top priority, according to Auxiliary Bishop Daniel Pilarczyk of Cincinnati, director of the archdiocese's Education Services Department.

WINNIPEG, Manitoba—While Canadian pro-lifer Joe Borowski is turning his energies to apostolic work among fellow inmates at Headingly Provincial Jail, his friends and supporters are trying to raise enough money to free him. Borowski, chairman of the Alliance Against Abortion, has refused to pay federal income tax since 1971 as a protest against Canadian laws providing federally funded abortions.



FAITH WITHOUT CRUTCHES—An unidentified woman attempts to walk with assistance from Father Edward McDonough, a faith healer from Boston, while behind them a man holds the woman's crutches aloft. The healing service was held at a baseball park in Little Falls, N.Y., as part of a Christian fellowship weekend conducted by Father McDonough and Father John Bertolucci of Little Falls. (NC photo)

ST. PAUL, Minn.—Pope John Paul II will discuss the global arms race when he addresses the United Nations General Assembly this fall, a U.S. Catholic Conference official predicts. "Every single pope since World War II has had to deal with this question (the arms race)," said Father J. Bryan Hehir, USCC associate secretary for international justice and peace.

NOTRE DAME, Ind.—The Catholic Charismatic renewal movement's leadership committee ended a three-day meeting here which stressed "giving meat, not milk" to 11,000 people attending.

People

Msgr. John Egan, assistant to the president of Notre Dame University, and **Charles Scholl,** associate director of the Dr. Scholl Foundation, were named directors of the Catholic Guild for the Blind in Chicago.

Ann McDaniel, president of St. Brigid's parish council, Pacific Beach, and a member of the San Diego Diocesan Parish Council, is the new president of the Pacific Beach Town Council.

Archbishop Angelo Acerri, 53, apostolic delegate in the Oceania region, was named apostolic nuncio to Colombia by Pope John Paul II.

Retired Cardinal Lawrence Shehan of Baltimore, 81, escaped injury when a 24-year-old man allegedly attacked him with a belt just before the prelate was to celebrate mass in the Basilica of the Assumption.

Father Pedro Arrupe, Jesuit superior general, appealed to all countries to aid in the reconstruction of Nicaragua following a two-week trip through South and Central America.

Father David Lee was appointed editor of the Western New York Catholic Visitor, the weekly newspaper of the Buffalo, N.Y., diocese.

Cardinal John Krol of Philadelphia will support ratification of SALT II on Sept. 6 when he testifies before the Senate Foreign Relations Committee for the U.S. Catholic Conference.

Jesuit Father David Fleming has become the 22nd provincial of the Society of Jesus' Missouri province, which includes about 550 Jesuits in five states.

Joe Sandmeyer of the San Diego diocese, freshman at UCSD (Muir College), was a summer volunteer for the Glenmary Home Missioners, working in Eastern Kentucky.

Dr. Edward DeRoche, formerly from Marquette University, has been named dean of the University of San Diego's School of Education.

Dr. Norman Vincent Peale is honorary chairman of the National Safety Council's Safety Sabbath Aug. 31-Sept. 3, during which church and synagogue leaders are asked to promote safety.

Cardinal Franjo Seper, prefect of the Vatican's Congregation for the Doctrine of the Faith, was named by Pope John Paul II as his special envoy for the celebrations in Yugoslavia marking the 1,100th anniversary of an historic exchange of letters between Pope John VIII and Croatian Prince Branislav.

Sister Isabel Toohey, 86, a former provincial superior of the Daughters of Charity's Emmitsburg, Md., province, died Aug. 12 in the order's retirement home.

Dateline Vatican City

BLESSINGS ASKED—Pope John Paul II asked Mary's blessings on his forthcoming visits to Ireland and the United States during a recent noon Angelus talk. Also speaking about the late Cardinal John Wright, the pope said the U.S. prelate's death "crowned an existence totally spent for Christ and for the church."

PASSED AS A METEOR-"He passed as a meteor which unexpectedly lights up the heavens and then disappears, leaving us amazed and astonished." With these words, Cardinal Carlo Confalonieri, dean of the College of Cardinals, summed up the feelings of the shocked and mourning Catholic world at the funeral mass for Pope John Paul I.

One year later, much of the amazement and astonishment has faded, replaced by such questions as: How did John Paul I change the face of the Roman Catholic Church?

NEW RESPECT—Pope John Paul II expressed hope Aug. 19 about "a new respect for religion" in China. But his optimistic words were almost immediately clouded by an anti-Vatican statement from an association of Chinese Catholics.

Addressing thousands of people at his summer residence in Castelgandolfo, the pope said "some news of recent events, which lead us to hope for a new respect for religion, permit us to express new confidence."

In China, however, the National Association of Patriotic Catholics publicly rejected a recent Vatican statement that the group's "election" of Father Michael Fu Tieshan as bishop of Beijing (Peking) was invalid in the eyes of the church.

CONTEMPLATIVE LIFE PRAISED—The pope warmly praised the contemplative life during a mass in the chapel of the monastery of the Poor Clare Sisters in Castlegandolfo.

"You are certainly the most precious," the pope told the nuns. "The vicar of Christ truly needs your spiritual help and counts on you who have chosen as a divine vocation 'the better part,' namely silence, prayer, contemplation, exclusive love of God."

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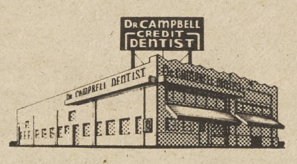
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Knights hear archbishop on Supreme Court and abortion

By Dan Pitre

SAN DIEGO — The U.S. Supreme Court is so obsessed with abortion that it presumes "all rights and all laws must fall before the supreme law of abortion on demand," said Archbishop John R. Quinn, president of the U.S. bishops conference, at the 97th annual convention of the Supreme Council of the Knights of Columbus.

Archbishop Quinn of San Francisco, who returned to the San Diego diocese where he was ordained and served as a priest and later as an auxiliary bishop, gave a stinging criticism of the high court in dealing with the abortion issue.

He addressed the States Dinner at the Town and County Hotel on Tuesday, the first day of the three-day convention, attended by about 1,800 Knights and their families and guests.

The Supreme Council is the top legislative and policy body of the 1.3 million-member Catholic men's fraternal society.

Archbishop Quinn said the Supreme Court "was not satisfied with the abortion decision."

"Last month on July 2, the court struck a chilling blow at the very heart of the family" by "invalidating state laws requiring that the parents of an unmarried minor be consulted before an abortion was performed on her."

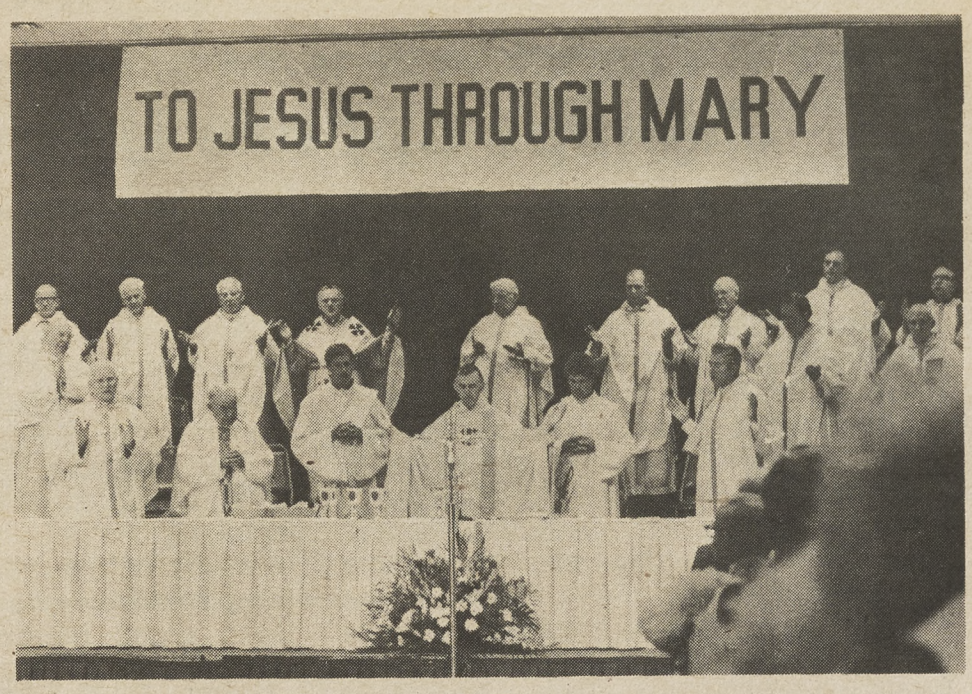
He said this ruling "demonstrates with great clarity that the abortion ideology is reaching beyond the life issue as such and tampering with the most basic relationship in society, the relationship of children to their parents.

He repeated his words, spoken at the time of the recent high court's decision that "parental rights and family relationships have become victims of the Supreme Court's obsession with abortion."

The archbishop added, "It is regrettable to say, but it does indeed seem that for the court all rights and all laws must fall before the supreme law of abortion on demand.

"So powerful is this obsession that it seems that since the 1973 decision (which legalized abortion on demand) the court is prepared to violate traditions, disregard logic and experience, ignore the established findings of science and bend the Constitution itself to prop up its initial ruling and to steadily expand the scope of that ruling," he charged.

Archbishop Quinn said the public interest is not served by considering such decisions as "a final solution."



BISHOPS AND KNIGHTS—Archbishop John R. Quinn of San Francisco, center, president of the U.S. bishops conference and a former San Diego auxiliary, is one of 22 bishops praying the Our Father during a mass they concelebrated at the 97th annual convention of the Supreme Council of the Knights of Columbus. The liturgy, held Tuesday morning at the Town and Country Hotel in San Diego, opened the convention. (Dan Pitre photo)

"In history as in literature, the knight is a man consecrated to the most sacred and noblest things in life. He is a man who takes a stand," the archbishop stated.

At the opening business session Tuesday afternoon, Supreme Knight Virgil C. Dechant announced that the K of C has pledged financial support of the U.S. bishops' lawsuit challenging the constitutional authority of the U.S. government to force employers to pay for abortions in violation of their religious consciences.

Dechant said the proceeds from the K of C Fund for Religious Liberties will be used to support the bishops in their challenge of the Pregnancy Discrimination Act passed by Congress and signed into law last October.

A K of C spokesman said the $500,000 fund was set up in August 1976, and that proceeds amount to about $50,000 a year.

In his report Dechant also encouraged K of C members and their families to support tuition-tax-credit legislation in Congress as a means to save religious schools from death by financial strangulation.

He criticized the IRS ruling that parent's contributions to their church are not full tax-deductible if that church conducts a school which their children attend.

Dechant also focused on pornography "as a deadly challenge that we cannot shirk." He reported that the K of C supreme officers have been impressed with the work of Morality in the Media, which has an agency that has made efforts in establishing grass-roots support in working for decency in all pertinent areas.

The theme of the convention, "To Jesus Through Mary" was emphasized in the homily at the opening liturgy Tuesday morning.

The mass was concelebrated by 22 bishops, including Bishop Phillip F. Straling of San Bernardino, and 27 priests. Archbishop Quinn was principal celebrant.

Bishop Charles P. Greco, supreme chaplain, stressed Mary's powerful role in salvation and intercession as the Mother of the church.

"The universal motherhood of Mary is not something that was invented by devotees of Mary in later ages," said the retired bishop of Alexandria-Shreveport, La.

Christ himself established it as he hung on the cross and told "St. John, the only apostle present, 'There is your mother,' and looked at his mother and said, 'There is your son.'"

The bishop declared, "Mary was an associate in the salvation of mankind. So she also has been given an associate role in distributing the grace gained by the death of her son."

He said, "It has been a constant belief in the

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Local K of C to celebrate jubilee

SAN BERNARDINO — The Knights of Columbus, San Bernardino Council 905, will mark their 75th anniversary on Oct. 12.

Bishop Phillip F. Straling will celebrate a diamond jubilee mass at Our Lady of the Rosary Cathedral, and a $25-per-couple dinner-dance will follow at the San Bernardino Convention Center.

Joe Gintz, grand knight for Council 905, said members of councils from throughout Riverside, San Diego and San Bernardino counties are being invited.

State and supreme council officers, as well as governmental officials are also expected to attend, Gintz said.

Tickets and housing information can be obtained from Gintz at 882-8934 or Don Harbauer at 882-9652.

St. Rita associate pastor dies after heart attack



Father Gregory Manning

SAN DIEGO — Father Gregory Thomas Manning, associate pastor of St. Rita, San Diego, died Aug. 15 in El Cajon Valley Hospital after suffering a massive heart attack.

Father Manning, 61, had served in this area for 21 years. He had been assigned to St. Rita parish since 1969.

The rosary was recited Sunday night and the Mass of Resurrection was held Monday at the church. The principal celebrant was Auxiliary Bishop Gilbert E. Chavez. Father Patrick Mullarkey of St. Charles, Imperial Beach, delivered the homily.

Other celebrants included Father Robert Gavotto, Vice Chancellor of the San Diego diocese; Msgr. John Gallagher, St. Paul, Lucerne Valley and a former pastor of St. Rita; and Father Robert England of St. Rita.

Father Francis Pattison, pastor of St. Rita, is on vacation in Ireland.

Burial followed at Holy Cross Cemetary.

Father England, acting pastor at St. Rita, said Father Manning "was very much loved and appreciated as a holy man and a dedicated priest."

A native of Dilworth, Minn., Father Manning was born May 25, 1918. He was graduated from St. John Seminary in Minnesota and ordained in 1944 at Sacred Heart Cathedral in Duluth.

Father Manning came to the San Diego area in 1960. He served at Holy Spirit in San Diego and St. Mary in Escondido from 1960 to 1966. In 1966, he became associate pastor of Our Lady of Perpetual Help in Riverside.

He is survived by three brothers, James Manning of San Diego, Colman Manning of Lakeside, and Edmund Manning of Hawaii; and one sister, Delores Sheppard of Oceanside.

350 young people find Beginnings IV exciting

From page 1

their parishes and train other people.

"The inevitable thing is growth of the leadership system as the program grows," Hardwick said.

"Which means you end up with a lot of leaders," Father Kimball added. "That's why we have Beginnings—we want them to keep meeting each other."

Will and Lisa Wiebe from the diocese of Orange were the coordinators of Beginnings IV. They said the conference theme was "Why Am I Catholic?" and the subtheme was evangelization.

"WHY BE A CATHOLIC is a key question today," Father Miller said. "The church is more concerned with personal identity. We went through a long period of being Christian. Now, instead of looking at what we have in common, we are looking at why we are unique."

The young people asked a lot of questions and got answers, according to the Wiebes.

Lorraine Ramirez, 19, from St. Edward parish in Corona, said she had been "thinking about leaving the church. This changed my mind."

Lisa Nordquist, 18, from St. Anne parish in San Bernardino, felt she gained "a sense of how big a part Jesus can play in our lives and of how much joy he can bring to all of us."

Mike Shecora, 17, Our Lady of Grace, El Cajon, said, "The biggest thing I've learned is that you really can love one another. In four days here we've grown to love each other."

Jo Ann Martinez, 16, from the Church of the Resurrection in Escondido, said she learned that the "Holy Spirit is present in all of us."

John Livermore, 20, of St. Adelaide parish in Highland, said he met "a lot of good people from all over. They have so many great ideas."

Dave Jacobs, 20, from St. Francis de Sales parish in Riverside, called them "the best people in California."

Mark Luciano, 20, of St. Therese parish in San Diego, was happy "to see so many people as dedicated to the Lord as they ought to be."

BESIDES MEETING other young people, the leaders also got a chance to become better acquainted with their diocesan youth coordinators, who were in attendance at the conference.

"Our role was to be with the people from our dioceses," according to Father Robert White, director of youth activities for the San Diego diocese.

"It gave us a chance to get to know them and to share with them," Father White said.

Elaine Jung, program consultant for the San Diego diocesan youth office, also was at Beginnings IV. She said she could see changes taking place in the young people of the San Diego diocese.

"I'VE SEEN a lot of our youth ministers grow here," she said. "They are much better at working in a group now. This has really helped them."

The next step for the young leaders is to return to their parishes and spread what they learned at Beginnings IV.

"We have to share what we've found here," said Cecilia Wiechers, 17, of St. Rose of Lima parish in Chula Vista.

"And we have to try to get new people to come in," she added. "You plant the seeds but you also have to let go. You have to get other people to take you place."

Which is what Beginnings is all about.

Editorial

Bishops oppose U.S. education department

Creation of a new Department of Education with Cabinet level prominence within the United States government has been approved in different degrees by both the House of Representatives and the Senate.

Although there does not seem to be any clear-cut vision as to how the proposed department would actually function at this time, the bishops of the Catholic Church in the United States have expressed some concern.

Rightfully so, the bishops feel, as does the Southern Cross, that the department could very easily be dominated by public-school interests and downgrade the government's involvement in problems faced by the growing non-public school sector.

Catholics hit bottle

In two recent news stories, totally unrelated and supplied by two different news services an interesting fact comes to light. Apparently Catholics as a group like to drink alcohol more than any other faith group.

In Ireland races to prepare for the visit of Pope John Paul II, parish priests are calling on Catholics to cut back on alcoholic beverages for two weeks. The reason being that 4.4 million dollars must be raised to pay for the costs of accommodating the papal visit.

The money not spent on alcohol would be donated by Ireland's Catholics to cover these costs. Ireland's population spends $2.2 million per week on alcohol. Two-point-two plus two-point-two equals the four-point-four million needed to pay for the trip.

Back in the United States, the Gallup organization has found that Catholics are prominent amidst this country's drinkers. U.S. Catholics are not alone in this area. They have 7 out of 10 fellow Americans to keep them company in their liquor consumption.

The Southern Cross is by no means attempting to indict Catholics for their drinking habits. There are numerous reasons for this characteristic. The point is they do drink more than other identifiable faith group members. What could the matter be?

Proper church dress

"No shirts, no shoes, no service," has become a familiar warning on the doors of public eating and drinking establishments. Maybe the time has come to hang a similar sign on the entrance to churches.

Everyone understands that the day is past when mom, dad and the children gussied up for Sunday mass in their best duds.

Changes of clothing style and a trend toward informality have turned the starched shirt collar into a museum piece. No matter what St. Paul had to say on the subject, the majority of women aren't wearing hats when they attend services.

But informality is one thing; outright sloppiness quite another. There's no excuse for appearing at a liturgy dressed for a picnic in the park.

Neil Diamond sings seductively about being "Forever in Blue Jeans," but Levis are more appropriate for a backyard cookout than a house of worship.

A number of Sunday bulletins have contained trenchant observations on the absence of sartorial splendor as seen from the pulpit.

Celebrants don't expect the community of believers to be turned out with the finesse of department store mannequins. But neither should they be subjected to a pattern of inscribed T-shirts, jackets bearing the name of well known saloons, shorts, halters or any combination thereof.

As one pastor advised his congregation, "A little class does not hurt at all, and if we are going to be casual, it behooves us to be elegantly casual. We do not have to look at ourselves, but other people do."

Unless they were going on a scavenger hunt, people wouldn't show up at a dinner party togged out in disreputable garb. So why should they trip into the most important meal of the week — the eucharist — looking like they just tumbled from a box car?

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Letters

Anti-Catholic menace rates more attention

In his question and answer column (SC, Aug. 16) Father Rouse was asked the purpose of the San Diego-based organization called "Mission to Catholics." The question was briefly but clearly answered and a few well-deserved sarcastic and disdainful remarks followed.

This menace rates more attention than a few scathing remarks. I have had several encounters with the director, an ex-priest named Brewer, and his operation is a real trap for Catholics who do not understand their faith nor the reason for it.

What I don't understand is why the church, especially the church in San Diego, fails to sound a warning, standing by while some of her less-informed children are sucked into apostasy. Brewer boasts that he and his "missionaries" go to Catholic churches and "evangelize right on their own property." If this is true it reflects the apathy of the Catholic people who encounter them on church property and do nothing to have them expelled.

Our Lord said His church would be persecuted, but He never said we shouldn't defend it. He did also say that we should go after the lost sheep.

Catholics should be aware of this enemy on the prowl and no matter how convincing Brewer or any of his "missionaries" may sound, if tempted to doubt any matter of Catholic teaching, seek clarification from some knowledgable priest or Catholic Bible scholar.

Let's borrow the sign-off words of David Horowitz, of TV's "Consumer Buyline," and apply them to the situation: "Stay alert, fight back and don't get ripped off."

Ruth Curcio
Riverside

'Thanks for boost to program'

I was impressed with the quality of your article on the ministry to the sick and the aged (SC, Aug. 16). I am quite sure all those who are giving their time will appreciate the coverage and the boost your article gave our program.

We all are really very excited about the program. We who have participated have also gained somewhat of a "new life" from our ministry to these people. As I'm sure you've been told, we recieve much more than we give to these people.

I would also like to express my great respect for Deacon Ken Finn. He is a great boost to us all. Once again thank you for a fine article.

Bill Malatin
Catholic Visitors Coordinator
Escondido

No original inhabitants left

The letters column of a small weekly newspaper is certainly an inadequate forum in which to discuss in any meaningful manner the debate between Ruth Augustine (SC, Aug. 9) and Ramon Oceguera (SC, Aug. 16). The question as to who is the rightful inhabitant of a given piece of land is at least as old as recorded history.

The pragmatic facts of life are that the history of civilization has been written by the movements of various peoples into lands that were not theirs, and the assimilation or destruction of those inhabitants found there. It is likely that there is not a square inch of land on this whole globe still occupied by the descendants of the "original" inhabitants.

In the 16th century the pope gave to Spain what is now the Southwestern portion of the United States. In the 19th century there arrived a people who didn't believe that the pope had the power to give any land anywhere to anyone whatsoever.

In 1846, independent of the war between the United States and Mexico, these people revolted and on June 15 of that year raised the Bear Flag in Sonoma. For obvious reasons the United States supported this revolution. But the Mexicans can be proud of the fact their army defeated the Americans whenever they met.

Unfortunately (for Mexico) her armies in California were too weak to defeat the Anglo inhabitants.The treaty of Guadalupe Hidalgo in 1848 merely codified the loss of California by revolution two years earlier.

For the record I am a sixth-generation Californian. If I followed Spanish tradition of appending the maternal surname I could add an equally proud Spanish name to that which I inherited from Ireland.

George Noonan
San Diego

Keep 'Rosemary's Baby' off TV

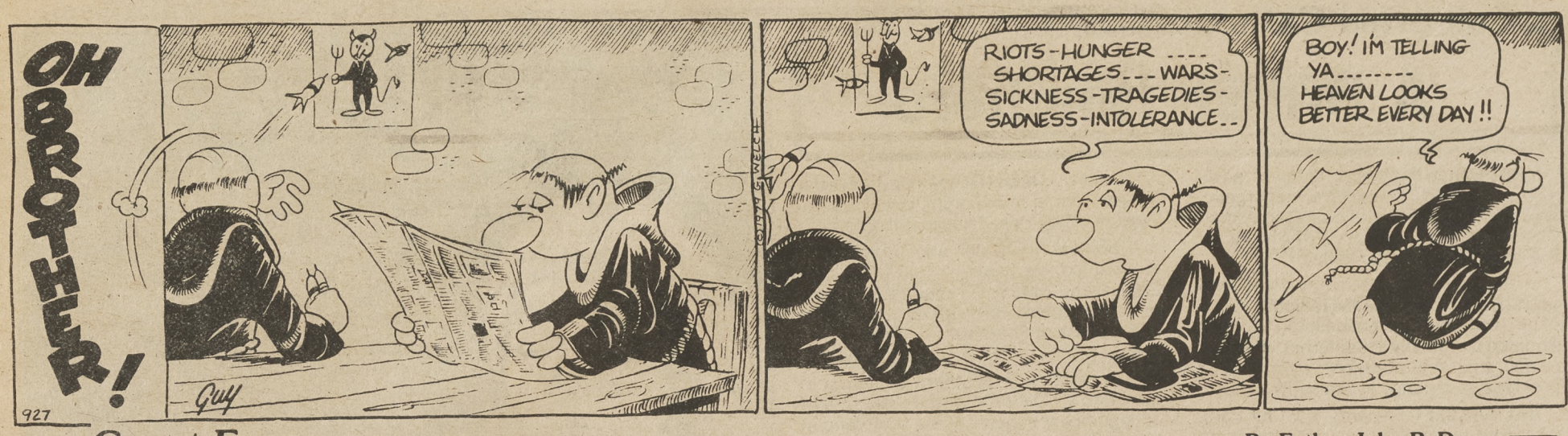
A few weeks ago CBS broadcast the motion picture "Rosemary's Baby." If you will recall, when this picture was first released a little more than a decade ago, the Catholic Church reacted to it the way a mongoose reacts to a cobra.

I would like to encourage all Southern Cross readers to call Channel 8 and other local TV channels to protest possible future showings of "Rosemary's Baby." This motion picture derives its "entertainment value" from making a terrible mockery of the First Commandment of almighty God and the virgin birth of Jesus Christ.

John Kline
San Diego

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Guest Forum

By Father John R. Domas

Is it time for a Christian economics?

This is a second look at the thoughts expressed by W.W. Schwed in "Savings can be a key to open 'prison' door." It's all there, just what we've always said. After working hard for your money, enjoy some of it, but also save some of it for a rainy day. Savings will unlock the prison door of anxiety or dependence and bring you freedom and peace.

When I was first ordained I determined **not** to plan a savings or investment program. I feared I would become obsessed with my own possessions and affairs to the detriment of my mission. Even with the pitiful salary we received in those days it was possible to put something aside and form the habit of saving. I chose not to.

THE YEARS slipped by. The time came when the government gave priests the choice of taking part in or choosing not to take part in the Social Security program. I chose not to but suddenly felt an obligation to begin a serious saving and investment program so that I might have some freedom of choice in how I might spend my retirement years. (Retirement was an unheard of thing when I was first ordained.)

I discovered my self-evaluation of earlier years was correct. I became quite obsessed with my savings program and discovered as well that I was a poor investor. About that time not only were we priests required by the diocese to enter Social Security (for the sake of Medicare) but a diocesan retirement plan was also developed.

Now I discovered that the more security I had the more obsessed I became with it, the more I wanted. Ironically, the funds I agonize over aren't all that big. It is much ado about very little.

COINCIDENTALLY, the article "Vacations are meant to be spent, not hoarded" (by Dolores Curran) appeared above Schwed's article. While on my recent vacation (quite delightful and refreshing, thank you) I sometimes let the thought creep in that the expense of the vacation would have made a nice addition to my savings program. I told myself that without the vacation I might not live to retire.

My second thoughts on all of the above come from vague misgivings inspired by the gospel over the years, misgivings spelled out in an article in the July 13 National Catholic Reporter, "Christ as economist," by Arthur Jones.

Jesus, Jones suggests, said different things to different audiences. To the **crowd**, the masses of the ordinary poor, he said not to worry about tomorrow's food or clothing, the Father would provide. If something was demanded of them under duress, they should give more than was asked, thus proving and preserving their independence.

RATHER THAN hoard here, they were to store up savings in heaven. Recognizing how the poor have always shared with the poorer, Jesus said they would have their reward, for in giving to the needy they gave to Christ.

To the **disciples** or chosen ministers of the gospel, Jesus proposed stricter standards. They should carry nothing with them on their ministry. Those to whom they ministered should take care of their needs, so that they could devote full attention to the needs of the people.

The **plutocracy,** the wealthy and powerful few, were warned by Jesus that it was as difficult for the wealthy to enter heaven as for a camel to pass through an eye of a needle. Their best remedy was the direction given the rich young man, namely, "to sell all you have, give to the poor and follow me."

FOR A LONG TIME we have tended to explain away these tough demands as "hyperbole," the exaggerated statement meant to attract attention and make a point but not necessarily to be taken literally. Have we watered down the gospel, making it impotent?

Pope John Paul II, while condemning communism, seems equally unhappy with materialistic capitalism which, in practice if not in theory, has put a chasm between the wealthy and the poor which can never be breached except by non-capitalistic manipulation.

Pope John Paul is calling on us to discover a Christian approach to owning and sharing. This would seem to include **not** a disdain for material possession but rather a respect for all of creation including the human effort that goes into the production and distribution of God's gifts.

IN A SYMPOSIUM at the University of Notre Dame studying the causes and cures of world hunger one peripheral condition kept intruding itself. Unchristian selfishness was the constant barrier to be overcome in the implementing of any cures of economic problems.

While we cannot wait for all to become saints before we try to heal the world, we must at the same time become aware of the unchristian aspects not only of communism but also of capitalism.

The main competition in economics is between capitalism and communism. Without a doubt a small share in capitalism is better than a large share in communism, but many feel that **any** share in communism is better than **no** share in capitalism.

I would like to go on record as being of the opinion that with all its problems no economic system has ever provided so much for so many and at the same time allowed people to direct their own lives so freely as has our system of free enterprise and capitalism.

At the same time there is more and more reason to recognize that much of our benefits have been at the expense of others. Whether this just happened or was done maliciously is not the point. It has indeed worked out that way. The Third World is in the position of being so far behind that it can only fall further and further behind unless the developed nations find a way to help them catch up.

HELPING the underdog catch up is not typical capitalism, although in the long run it would be to the benefit of all. Some sort of Christian economics which values people above things is the answer.

With all respect for traditional economics, is it time we searched for a Christian economics?

(Father Domas has been the pastor of St. Frances Cabrini parish in Crestline since 1968. He recently was reassigned to San Gorgonio parish in Beaumont.)

Of Interest

By Peter Kalischer

Lawyers test new-found advertising waters

It has been two years since the U.S. Supreme Court ruled that lawyers can advertise their trade. Preventing them to do so, according to the Court, would violate their freedom of speech.

So, gingerly at first and then enthusiastically, certain attorneys have gone about letting potential clients know they are in business and available—usually at cut-rate fees.

ONE OF THEM, a man with the improbable name of Ken Hur, of Madison Wisc., has scandalized his peers by appearing on local television in scuba diving gear and wearing a T-shirt emblazoned with the words "Been Busted? Legal Clinic 251-1111."

His son drives around town in an old hearse bearing the same phone number and in large letters "No Frills Wills—$15." Another gimmick—smashed up cars decorated with the legend "Sideswiped? Call Ken Hur."

But all this is legal-profession advertising in the kindergarten stage. How long before a firm of corporation lawyers sponsors a TV commercial whose musical signature is "Sweet Sue?"

OR BEFORE a criminal law practitioner hires a quartette to remind potential clients that "There's a Long, Long Trial A-Winding"?

And then the standard caveat against retaining an inferior attorney to the strains of "If I had the Wings of an Angel"—or maybe "As Time Goes By."

For a Florida law firm that offers initial consultations gratis—how about a little TV close harmony on "The Best Things In Life Are Free"?

DIVORCE LAWYERS could do well with daytime soap operas depicting the terrible things that can happen to a perfectly nice, typically small town couple who want a divorce but don't seek expert legal counseling until—well, episode number one closes to Peter Frampton singing "I Can't Stand It No More." And the next to "Ain't Misbehavin" or perhaps—in this one the wife **seems** to be at fault—"The Lady Is a Tramp."

Come to think of it here's a suggestion for Ken Hur's No Frills Wills TV commercial—fade in and out with "The Merry Widow Waltz."

Doctors and dentists, too, may now advertise, although conservatives in both professions frown on it. Tin Pan Alley doesn't favor dentistry much but songwriters have been building a backlog for heart specialists since the 12th century.

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California Catholics — By Msgr. Francis J. Weber

A British ranchero

Henry Dalton has been characterized as a rash, bold, impulsive, energetic, ambitious, talented and courageous man who left an indelible mark on the history of the Upper San Gabriel Valley.

In the course of his nearly eighty-one years, Dalton fled from the tedious routine of a London apprenticeship to Latin America and finally to California, where he owned and operated one of the most progressive ranchos in the southland.

DALTON LEFT England at 17 for Peru, where he worked for two decades as an English merchant. He arrived at San Pedro in 1843. His first quest in California centered around hides and tallow, land and gold.

Initially Dalton engaged in mercantilistic endeavors in Los Angeles, followed by several incursions into real estate. He later acquired the Rancho Azusa which he operated for many years.

Born and raised a member of the Church of England, Dalton embraced Catholicism and was baptized at San Gabriel Mission, on July 3, 1847. His sponsor was the prominent Hugo Reid.

AT THE AGE of 43, Henry fell in love with the beautiful 14-year-old daughter of the one-time acting governor of California, Agustin Zamorano.

He married Maria Guadalupe Zamorano at San Gabriel Mission on July 14, 1847. Together they raised seven children.

A fearless innovator and promoter of forward-looking ideas, Dalton made and lost several fortunes. Though primarily a man of business, he also was active in the political life of Southern California.

CALLED "the most important British citizen residing in Southern California in the 1840's," Dalton's lifestyle sheds light on significant aspects of the southland in the years between 1843 and 1884.

And fortunately for posterity, Dalton left copious records. At the Henry E. Huntington Library in San Marino, there are 51 bound volumes of letters, 1,309 business papers and 1,123 pieces of correspondence.

Dalton's death on Jan. 21, 1884, brought down the curtain on a pioneer whose example accelerated the end of the grazing era and the beginning of a new agricultural period for California's southland.

How appropriate that his biography, written by Sheldon G. Jackson for the Western Frontiersmen Series, was published under the umbrella of Azusa Pacific College, which occupies land once owned by Henry Dalton.

the Saints — by Luke

St. ROSE of LIMA



ST. ROSE WAS BORN AT LIMA, PERU, IN 1586. THE BEAUTY OF HER INFANT FACE EARNED FOR HER THE NAME OF ROSE, EVEN THO SHE WAS BAPTIZED ISABEL.

AT AN EARLY AGE SHE WORKED TO SUPPORT HER POOR PARENTS, IN SPITE OF HARDSHIP HER BEAUTY RIPENED WITH AGE AND SHE WAS OPENLY ADMIRED. FROM FEAR OF VANITY SHE RUBBED SOIL INTO HER SKIN AND CUT HER HAIR SHORT. SHE JOINED THE THIRD ORDER OF ST. DOMINIC AND USED A GARDEN HUT FOR A CELL. UNDER HER HABIT, ROSE WORE A HAIR SHIRT AND HID A CROWN OF THORNS ON HER HEAD UNDER HER VEIL. ONE NIGHT, GROWING WEARY WITH PENANCE, SHE HEARD A VOICE SAY, "MY CROSS WAS YET MORE PAINFUL."

THE BLESSED SACRAMENT SEEMED HER ONLY FOOD AND THE THOUGHT OF THE MULTITUDES IN HELL WAS ALWAYS ON HER MIND. WHEN A DUTCH FLEET ATTACKED THE TOWN, SHE TOOK HER PLACE BEFORE THE TABERNACLE AND WEPT THAT SHE COULD'NT DIE IN ITS DEFENSE.

SHE OFFERED ALL FOR THE CONVERSION OF SINNERS. SHE DIED IN 1617, AT 31. SHE WAS CANONIZED THE FIRST SAINT OF THE NEW WORLD.

THE FEAST OF ST. ROSE OF LIMA IS AUG 23.

Q and A — By Father Warren J. Rouse, OFM

Was church right to deny burial to mobster?

Was the church right in not allowing Carmen Galante a Christian burial? How can the church judge a person's conscience?

Even from the standpoint of being a visible organization, the church has the right and indeed the duty to insist upon certain behavorial norms from its members. Every civil or ecclesiastical law says in effect: "To achieve the purpose of our society it is necessary to do such-and-so. If you refuse to comply with this, then it is clear that you do not want to be a part of us and therefore you cannot share in the benefits of this society."

In refusing to grant Christian burial to Galante the church is not passing judgment on his eternal salvation, but she sure is passing judgment on his external actions which were totally inconsistent with Christian principles!

Naturally, there will be some who will consequently chastize the church and conveniently recall that Jesus called Himself the Good Shepherd and all that; but they forget that Jesus also had a few strong things to say about the absolute need for repentance and the consequences that sinners heap upon themselves. It's a law of life: As a man sows, so shall he reap.

Where can I get a copy of the "Index of Forbidden Books?"

Probably from an antique bookstore.

The "Index" had a venerable history. The first list was authorized by Pope Innocent I in 405 even though Pope Gelasius (496) is said to be the official author. From that time on, papal decrees required more and more that all books be submitted to local authorities for examination and this was strongly reaffirmed by the Council of Trent (1545-1563) which gave full jurisdiction in 1557 to the celebrated Congregation of the Inquisition which was by no means remiss in doing its homework.

The resultant list, approved by Paul IV, is the first to carry the name "Index."

The latest revision of the "Index" was in 1948 and the whole business was abrogated by the recently deceased Cardinal Alfredo Ottaviani of the Congregation for the Doctrine of the Faith in 1966.

The situation now is this: first, no one is exempted from the prohibition of the natural law to avoid the approximate occasion of sin. Secondly, the church has the authority to prohibit the reading or publishing of any book "when it constitutes a general danger to the faith or morals of Catholics."

Recently I observed a priest pick the host up off the floor and place it back into the chalice. Many years ago I was taught to stand by the place where the host was dropped while the priest went back to the altar to get the linen cloth called the "purificator." He then returned to the spot and laid the linen over the spot where the host was dropped, later returning after mass presumably to pick up any particles broken from the host. Is this tradition still observed?

The old "traditional" rubrics have been supplanted by the General Instruction which foresees two possibilities (No. 239): first, "Should the host or a particle fall, it is reverently picked up." No mention is made as to what should be done with the host. So the priest can, it seems, consume the host himself, or put it on the altar and later dissolve it in water or—as I personally do—simply put it right back into the ciborium.

Naturally it is the mind of the church that any visible particles should also be retrieved, but a magnifying glass or microscope is not foreseen as part of the priest's equipment.

(Please send your questions directly to Father Warren Rouse, Old Mission San Luis Rey Retreat, P.O. Box 407, San Luis Rey, CA 92068.)

Sunday Readings — By Father Eugene H. Maly

We are free to accept or reject God

August 26, Twenty-first Sunday in Ordinary Time (Joshua 24:1-2, 15-18; Ephesians 5:21-32; John 6:60-69).

The Old Testament and gospel readings for this Sunday are perfectly complementary. Both have to do with one of the most profound realities of life—human freedom. And both present this reality in the most dramatic fashion possible—the freedom to accept or reject God.

The passage from Joshua, read in its whole context, is simply unsurpassed in sheer drama.

THE TRIBES OF Israel, once in the land of promise, are depicted as having at last defeated their enemies. They stand now, en masse, before their leader Joshua who recounts all the adventures of their people from the time of Abraham, some five hundred years previously, down to the present.

The thread that binds all these adventures together is the hand of Yahweh. It is He who led their forefathers into the land of Canaan and down into Egypt, brought the people out of that land of bondage, through the wilderness, and now once again into the land of promise.

That is your history, Joshua tells them. Now, choose the gods that you will serve! Do you want the gods of your ancestors "beyond the River" (the Euphrates)? Or do you want the Amorite gods who once "protected" this land you have conquered? Or, will you serve Yahweh?

IT IS CLEAR what Joshua expects of them. If they accept the history that he had just recounted, how can they help but choose Yahweh? It was He who brought them here and made it possible for them to have a choice.

Joshua's own resounding cry of faith serves as an example to all the other: "As for me and my house, we will serve the Lord."

We might well wonder whether John had that scene from the book of Joshua in mind as he recorded the climactic exchange between Jesus and His disciples after His discourse on the bread of life.

HE HAD REFERRED to His teaching as the true manna that comes down from heaven. He had spoken of His own flesh and blood as the food that gives eternal life. Do you believe this?

That some should say, "This sort of talk is hard to endure" is understandable enough. That some of His disciples should turn away and no longer follow Him is sad but not wholly unpredictable.

Then, like Joshua to the 12 tribes, Jesus turns to the 12 apostles, "Do you want to leave me too?"

AND JUST AS the 12 tribes told Joshua that they could hardly reject the Lord who had done all those things for them, so Peter asks how they could turn to anyone else for words of eternal life. "We have come to believe; we are convinced that you are God's holy one."

What is truly remarkable about both these passages is the radical freedom we are here seen to enjoy. We are free to accept or reject the ultimate source of our being, the ultimate destiny of our lives. There can be no more radical freedom than that.

The question is frequently asked today whether there really is a hell. To some it seems to be incompatible with a good God.

BUT IS IT? Hell is not God's creation. Hell, which in its deepest meaning is absolute loneliness, is a human creation. Hell is the condition of those who choose not to live with God. And it is a free choice.

Hell is the strongest argument for the depths of human freedom. If there were no hell, then we really would not be free to reject God. Just the possibility of hell says what kind of awesome power the Lord has given us.

But that same awesome power makes it possible for us to choose God freely, to serve the Lord, to accept the words of eternal life, to choose "life and good," not "death and evil" (Deuteronomy 30:15).

The life we live tells God which choice we have made.

Talks with Parents

By Dolores Curran

Moving from teaching to motherhood

Eighteen years ago last May, I closed my gradebook, bade my last crop of seniors goodbye and left to embark upon motherhood.

Those were the days when one tended to choose either/or, career or motherhood. I had experienced eight years of **either** and was looking forward to a lifetime of **or.**

I WASN'T EXACTLY a young dewey-eyed prospective mother. I tended more toward the Miss Brodie image, seasoned but always in my prime. I was a fairly capable teacher and really enjoyed adolescents.

While I taught all phases and stages of English, from dumbbell to college prep, from grammar to lit, and from papers before breakfast to after the late show, my real love was writing.

My most exciting teaching hours were those related to writing: senior advanced composition, adult professional writing, even teaching teachers of writing.

SO, WHEN I LEFT the classroom that day, it wasn't to retire from professional life altogether. Rather, I had two hidden goals: to rear children as they are **supposed** to be reared and to have hours of writing time while rearing a family.

How glad I am I never shared those with anyone. Like most childless adults, I knew exactly how to rear (OPC) Other People's Children.

Worse, as a writer, I said so in print. Things like, "My children will never . . ." and "With nothing to do but rear children, I ought to be able to write a book a year."

I BLUSH AT my naivete. The past 18 years have been like a journey into another culture. I have passed from teacher to parent.

The child born to me shortly after I left teaching was a girl who is now a senior herself. In my trip from seniors in the classroom to senior in the family room, I've traveled through diapers, room motherhood, carpools, parent conferences, Little League, emergency rooms, first driver's permits, and college financial forms.

To keep fueled, I added two sons, this syndicated column and eight books along the way.

THROUGH THE BREADTH of the 60's when protests and hair lengths dominated headlines, I fought waxy yellow buildup and survived toddler birthday parties while trying to wedge in Toffler's "Future Shock" and an occasional article on social issues.

Through the length of the 70's when equality and energy dominated the headlines, I learned to ignore waxy buildup and took the kids to a movie on their birthdays while working in getaway trips to Santa Fe with my husband and reading "The Woman's Room."

What have I learned in my 18 years away from the classroom? Only that children can't be reared the way they are supposed to be reared, whatever that means, and that writing comes in spite of having a family, not because of it.

I WOULDN'T GIVE UP any of my careers—teaching, parenting, or writing. But I wish I had had a little more understanding of each before I undertook them.

From teacher to parent, from classroom to family room, from typewriter to dust jacket—these are the cocoons I've hatched thus far in my life.

What about the next 18 years?

MAYBE I WILL GET at those novels I've always wanted to write, the quilts I've wanted to sew, the gardens I've intended to plant, and the friends I've promised to visit.

Maybe not. Who knows what the next 18 years will bring? If they're as full as the past 18, I'll be content.

Then again, maybe I'll go back to the classroom and teach English as it's really **supposed** to be taught and write those books I haven't been able to write while rearing a family.

On Money

By W. W. Schwed

It takes money to become a capitalist

How do you become a capitalist?

Basically, there are only three ways to accomplish the trick. To wit:

1) Marry money.

2) Inherit it.

3) Beat the house at Las Vegas.

THAT'S IT? Well, there is another path to economic royalty.

It's slow. There are no magic buttons to push or miracle recipes to follow.

It takes character to spend less than you earn today. But that prescription produces savings.

And savings, in time, grow. Matter of fact, they are likely to double in a matter of nine years or so.

IT IS SAVINGS that become capital. And it is capital that makes a capitalist.

With capital, you can invest in a business.

With savings, you can buy stock in a public company.

With savings, you can buy a home.

WITH CAPITAL, you can buy income property.

With capital you can buy a single-premium deferred annuity and take some of the anxiety out of those years past 65.

With capital, you can bet on your own ability to pick winners — in business, in investments, in property.

CAPITAL CAN BUY a lot of things you need. For instance, it can:

—Produce extra income.

—Provide jobs in new industry.

—Promote the American system.

In society today there seem to be two ways to go. Either you work for a big company and go for the long pull to the gold watch at 65. Or you follow the path of self-employment: it's opting for independence, risks and going up slowly, hand over hand.

WORK FOR THE BIG company and you rely on the big company. It's not a bad marriage, either. In essence, you can count on a great many perquisites that are comfortable.

You know the ones: the car, the country club, the group insurance, health insurance, disability pay, maybe even a dental plan. There's a pension plan and perhaps even profit-sharing or a stock option.

But you are betting on longevity. To win the wager, you must be around at 65 — and the company must be, too.

OF COURSE, in the button-down mold of the corporate world you don't want to be labeled a "no" man. You want to ride with the tide. Perhaps you give up some independence but you don't risk your capital. It's somebody else who puts up the money.

Going it alone or in a small business, operated as a partnership, joint venture or small corporation, you have a different experience.

There's probably a chronic case of the shorts on capital. You even sweat sometimes as payroll Friday approaches.

AND SMALL ventures don't all grow up to be big, successful ventures. Some fail or get bought up by more successful competitors.

But when an entrepreneur wins big the satisfactions transcend the dollars involved. And the exultation is as much concerned with the fact of the long effort to build a business as it is with the arithmetic of the saga.

Indeed, most of the nation's capitalists have been motivated by the desire to build something — a building, a business, a service — rather than a wish to build their capital.

YOU WILL WANT to study your character. Yes, put it under the microscope and look carefully before selecting that career path.

Big company? Start a business? Be a risk-taker — a capitalist?

It's a tough call. There are plusses in each path. Ultimately, the choice must rest with your inclinations and whether you are inner directed or prefer a more structured regimen.

One thing is certain, however. It takes capital to be a capitalist. So start saving now and you can have a choice in your future.

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CARDINAL WRIGHT IN STATE—The body of Cardinal John Wright lies in state in Boston at the residence of Cardinal Humberto Medeiros. Cardinal Wright, the highest-ranking American at the Vatican, died Aug. 10 in Cambridge, Mass., after a long illness. (NC photo)

Brother pays for popularity of John Paul I

CANALE D'AGORDO, Italy (NC)—Pope John Paul II arrives in Canale d'Agordo on Sunday, Aug. 26, to honor the first anniversary of the election of Pope John Paul I.

Welcoming him in the mountain village where John Paul I was born will be a man who is paying a high price for the popularity of gentle, self-effacing Albino Luciani, the "smiling pope" who died Sept. 28, 1978, after a 34-day reign.

Edoardo Luciani, 62, is a retired schoolmaster and civic activist. But first and foremost, he is "the pope's brother."

LIKE THE pope, he can expect to die in the job. Unlike the pope, he has no Swiss Guard to protect his privacy nor a secretariat of state to handle his correspondence.

Over 1,000 visitors a day make the trek to this tiny Dolomites hamlet of a few hundred souls, 100 miles to the Northwest of Venice, Italy. And they all want to meet "the pope's brother" and inspect "the house where the pope was born."

Many come with a genuine devotion to the memory of John Paul I. Others are strictly sightseers. The Luciani family is generously hospitable with many and unfailingly courteous to all.

THAT ISN'T always easy. while most visitors respect the family's desire for a limited privacy, many do not.

One group arrived as the household sat down to lunch.

"Could you wait just half an hour while we finish?" Luciani asked them.

"No," was the peremptory reply. "We've got to get back to Venice."

THE GROUP tramped on through.

A line of faces stares constantly through the windows. People barge in, uninvited, and begin their own tourist guide patter while the family looks on silently.

Pia Luciani Basso, the eldest of the late Pope's 10 nieces and nephews, once found "pilgrims" wandering around in the bedrooms on the second floor.

"WE'RE looking for the museum," they said, and when assured there was none, settled for the bathroom instead as a pilgrim's lot is a hot and sticky one.

Some tourists have suggested to the Lucianis that they move out and turn the house into a museum.

"But I grew up in this house," said rangy, brusque and bearded Edoardo Luciani. "And I want to live here."

VISITORS to the house receive a small card with a photograph of "Papa Luciani." And apart from a 20-year-old photograph in the living room, the cards are the only signs of Albino Luciani in his childhood home.

The rest of the village, however, is a medley of Lucianna — medallions, coins, photographs, postcards, drawings, plaques, paintings and sculptures, most displaying more business acumen than artistic talent.

John Paul I, whose motto was "humilitas" (humility), is a cult idol here. And trading is brisk.

"If uncle could see certain things today, he'd tear his hair," said his niece, Pia Luciani Basso.

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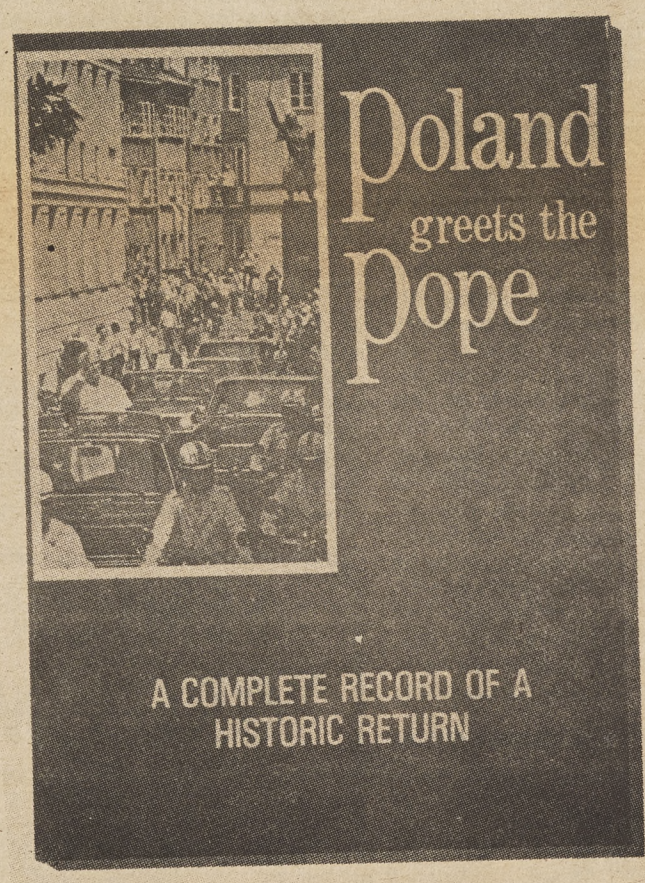
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Ask Father Mike

By Father Mike Manning, SVD

How can the church become less dull?

Dear Father Mike,

I have to be honest with you and say that I really don't get much out of my parish mass on Sunday. And outside of the mass there isn't much for me as a teenager to do in the parish. There isn't any youth group or Bible study or anything. The whole thing is really quite dead to me.

I still come to mass each Sunday even though I'm finding it more and more of a drag. Instead of getting excited about Jesus, the dead parish I'm in is getting me more and more bored with Him.

So now I'm doing something about it. I'm going to a local Protestant group on Sunday evenings. I know I'm not the only one because there are a lot of other Catholics. You know, they're more excited about Jesus at this little church than at the big Catholic church.

I really wish that the Catholic Church had the enthusiasm that I find in this little Protestant church. Do you have any suggestions as to how the church could change and not be so dull?

Dulled

Dear Dulled,

I read a statistic the other day that for the second time in the history of the Catholic Church the number of members has dropped. In 1974 there was a drop of some 30,000. During this past year there was a drop of some 300,000. Now that kind of sets you back on your heels, doesn't it. Something is wrong. I'm just glad you are so concerned also.

What can you do? To me the most important thing to remember is that you are a vital part of the church. Although it may seemed very structured and hierarchical and out of touch, the church can be effective if you are willing to respond to God's grace and do something about the dull situation.

You are not an outsider to the problem. The Lord wants you to act. I know this is difficult. It might even "kill you" to initiate more participation and youth activty. But this is why Jesus died for us. When we face this kind of a death-to-self, we are assured through His resurrection that we can change things. Please don't give up.

Dear Father Mike,

I was reading in the Bible the other day about the brothers and sisters of Jesus. That has always seemed quite natural to me. But the other night I was talking with my mom and she got all excited about telling me that Jesus didn't have any brothers and sisters and that Mary was a virgin not only before she had Jesus but also after. What's going on here?

Confused

Dear Confused,

Your mom is correct. Mary was a virgin and is still a virgin. And it's a doctrine of the church that Jesus didn't have brothers and sisters.

Although this might seem strange to us, in the language used by Jesus, there wasn't a word that distinguished between your immediate brothers and sisters and your cousins. So the translation "brothers and sisters" doesn't necessarily mean what we mean.

Also, when Jesus was lost in the temple at age 12 there is no mention of other family members. Also, if Jesus had brothers and sisters, why did he give his mother into the care of St. John if there were so many other brothers and sisters around?

(Please send your questions directly to Father Mike Manning, P.O. Box 8080, Riverside, CA 92515.)

Wheelchair softball shows kids what it's like to be handicapped

EAST PROVIDENCE, R.I. (NC)—Softball in wheelchairs is "funner" but it's "harder," said a group of Catholic school children after a recent game with third graders at the Meeting Street School for children with physical handicaps in East Providence.

The non-handicapped children, who found themselves handicapped when they tried to run the bases in wheelchairs, were continuing a program which started with classroom exchanges between Meeting Street School and St. Patrick Word of God School, Providence, last spring.

Through the program, the handicapped children gained a clearer picture of what to expect in other classrooms when they leave their special school in East Providence, and the children without handicaps gained a better understanding of the problems that handicaps present.

The student exchange program resulted in "probably the most complete acceptance of handicapped children I have ever seen," said Tracy Quirk, a teacher at the Meeting Street School.

Jean Zabilski, a teacher at St. Patrick's, termed the experience "overwhelming."

"I saw the real caring and gentleness of the students."

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Around the dioceses

Official

Father Thomas B. Austin Council, Knights of Columbus, past grand knights dinner Saturday, Sept. 29, St. Catherine Laboure parish hall, Mt. Alifan Dr. and Mt. Abraham Ave., San Diego. Details: 276-9747.

El Carmelo Retreat House, Redlands, retreat for women from Westminster, Paramount, Upland and Alta Loma, Sept. 21-23. Details: 792-1047, or 926 East Highland Ave., Redlands.

Barat Auxiliary, St. Madeleine Sophie's Training Center for Retarded, Italian night, 6:30 p.m. Saturday, Sept. 8, Kona Kai Club, Shelter Island.

Patrons, for divorced and separated Catholics, fellowship and growth session and election of officers, 7 p.m. Sunday, Aug. 26, St. Therese of the Child Jesus parish hall, San Diego.

St. Frances Xavier Cabrini parish, Crestline, annual spaghetti dinner to benefit CCD and youth programs 5-8 p.m. Saturday, Aug. 25. Donation $4.

Lay Apostles of the Sacred Heart First Friday mass 7 p.m. Sept. 7, followed by meeting, rosary and holy hour, St. Catherine of Siena Church, 339 No. Sycamore, Rialto.

San Diego Blue Army of Our Lady of Fatima noon mass Saturday, Sept. 1, followed by holy hour, St. Joseph Cathedral, Third and Beech Streets, San Diego.

Our Lady of Light parish 40th annual pit-barbecue from 11 a.m. Sunday Sept. 2, church grounds, Descanso, featuring "Misty," Shetland pony, at 11:15 a.m.

Mercy Hospital and Medical Center Auxiliary luau and tour of the 1,500-ton luxury tuna seiner "Tifaimoana" at Broadway pier 6-9 p.m. Wednesday, Aug. 29, to benefit hospital's new ambulatory services addition. Details: 295-2349.

University of San Diego's Salomon Lecture Hall, debate on regulation of food supplies and government's role in the war against cancer 8 p.m. Thursday, Sept. 13. Open to public free.

St. Brigid parish fall fiesta from noon Saturday, Sept. 1, and 9 a.m. Sunday, Sept. 2, 4735 Cass Street, Pacific Beach.

Holy Angels Byzantine Catholic Church annual fiesta noon-7 p.m. Saturday and Sunday, Sept. 8-9, featuring Eastern European dinner. Donation $4.50 adults, $2.25 children. Public invited, 2235 Galahad Road, Serra Mesa.

St. Therese Academy, Camino Rico, San Diego, "Fundamental Theology" course in diploma program in religious education, 7-10 p.m. Tuesdays, Sept. 25-Nov. 27. Instructor, Msgr. Michael Higgins, officialis, San Diego diocese.

Apostolate for the Spanish speaking family picnic 10 a.m.-7 p.m., Sunday, Aug. 26, Otay Lakes. Tickets $3 at Padre Hidalgo Center, 235-6291, or the Spanish ministry, San Diego diocese, 297-7113.

St. Madeleine Sophie's Training Center for Retarded Adults is holding "A very special art show" by students, 9-4 p.m. daily through Aug. 30, Bard Hall, Unitarian Church, 4190 Front St. San Diego. Details: 442-5129, 442-1919.

El Carmelo Retreat House, Redlands, women's retreat, Sept. 7-9, for Barstow, Victorville, Beaumont and Apple Valley. Details: 792-1047.

Blue Army of Our Lady of Fatima, first Saturday mass in honor of Our Lady of Fatima, 8 a.m., Sept. 1, St. Mary Magdalene Church, San Diego. Details: 276-3693.

Italian Catholic Federation, Branch 261, St. Therese, hosts

San Diego

Bishop Gilbert E. Chavez:

Friday, Aug. 24—Sunday, Aug. 26, Los Angeles, regional planning meeting for Second Spanish Speaking Encounter.

San Bernardino

Bishop Phillip F. Straling:

Sunday, Aug. 26, 10 a.m. and noon masses at Our Lady of the Lake Church, Lake Arrowhead.

Wednesday, Aug. 29-Thursday, Aug. 30, support group.

Thursday, Aug. 30, 1 p.m., St. Catherine, Riverside, meeting with diocesan school principals.

Ladies Auxiliary, Order of the Alhambra, hosts Southern California regional convention Sept. 14-15, Hilton Riviera Hotel, Palm Springs.

Msgr. William A. Bergin, pastor, Holy Spirit Church, San Diego, is spiritual leader of two-week European pilgrimage starting Sept. 3. Details: 262-2435.

Knights of Columbus, Fourth Degree, Southern California district meeting, 1 p.m., Sept. 10, K of C Hall, 6740 S. Greenleaf Ave. Whittier.

Hawaiian luau party, 6:30-11:30 p.m., Saturday, Aug. 25, parish social center, 6016 Camino Rico, San Diego. Tickets deadline Aug. 19. Call 582-1710, 583-0480.

Barat Auxiliary of St. Madeleine Sophie's Training Center for the Retarded will sponsor benefit bridge marathon in September. Players needed for ladies' daytime and couples' evening teams. Details 443-2679, 286-9431.

Knights of Columbus gather in San Diego

From page 3

church that through Mary we can reach Jesus. 'Ad Jesum per Mariam' — 'To Jesus through Mary.' "

During the three-day convention the 408 official delegates will consider more than 200 resolutions, 16 of which have to do with the abortion issue.

The Knights will also hear from Bishop Donal Lamont of Umtali, Zimbabwe Rhodesia, who was ousted from the country by the former government of Ian Smith. He will speak this morning (Thursday) at the final session of the meeting on "The Church and Social Justice."

The Knights attending the Supreme Council meeting heard challenges from Pope John Paul II to reject materialism and to bring the gospel message of Christ closer to all peoples.

The messages came in a letter of greeting from Archbishop Jean Jadot, apostolic delegate in the U.S., and in a communique from Cardinal Agostino Casaroli, Vatican secretary of state.

They also received a message from President Jimmy Carter, who told the Knights that "Now, more than ever, America needs the spiritual resources you possess as together we face the challenges of the future."

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SAN DIEGO ST. PATRICK PARISH HALL 3585 - 30th St. Wednesday, 7:00 p.m. Lic. #624 12/7/79	**SAN DIEGO** ST. AUGUSTINE HIGH SCHOOL GYMNASIUM 3266 Nutmeg St. (Bancroft & Palm Ave.) Saturday, 7 p.m. Lic. #637 12/7/79
SAN DIEGO ST. VINCENT DE PAUL PARISH HALL Hawk & Fort Stockton TUES. 6:30-10:00 p.m. Lic. #606 2/8/80	**SAN DIEGO** NAZARETH SCHOOL AUDITORIUM 10728 San Diego Mission Rd. THURS. at 7 p.m. Doors open at 5:30 Lic. #643 2/21/80
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SUPERIOR COURT OF THE STATE OF CALIFORNIA FOR THE COUNTY OF SAN DIEGO
NO. 121052

Estate of
ROBERT P. FALLON, aka
ROBBERT PETER FALLON
Deceased.

NOTICE IS HEREBY GIVEN to the creditors of the above named decedent that all persons having claims against the said decedent are required to file them, with the necessary vouchers, in the office of the clerk of the above entitled court, or to present them, with the necessary vouchers, to the undersigned at
O'NEILL AND MUNAK
Attorney at Law
1357 Rosecrans Street, Suite "C"
San Diego, CA 92106
which is the place of business of the undersigned in all matters pertaining to the estate of said decedent, within four months after the first publication of this notice.
Dated August 2, 1979
JOEL A. FALLON
Administrator of the Estate of the above named decedent
Attorney for Administrator
CLEMENT O'NEILL
1357 Rosecrans Street, Suite "C"
San Diego, California 92106
Telephone: (714) 224-2975
SC: Aug. 16, 23, 30 and Sept. 6, 1979.

NOTICE TO CREDITORS
SUPERIOR COURT OF THE STATE OF CALIFORNIA FOR THE COUNTY OF SAN DIEGO
NO. 120869

Estate of
ROBBYE M. GIBBS, aka
ROBBYE MAE GIBBS
Deceased.

NOTICE IS HEREBY GIVEN to the creditors of the above named decedent that all persons having claims against the said decedent are required to file them, with the necessary vouchers, in the office of the clerk of the above entitled court, or to present them, with the necessary vouchers, to the undersigned at
c/o QUINTIN WHELAN
530 Broadway, Suite 1108
San Diego, California 92101
which is the place of business of the undersigned in all matters pertaining to the estate of said decedent, within four months after the first publication of this notice.
Dated July 12, 1979.
ESSIE MAE LOUIE
Administratrix of the Estate of the above named decedent.
Attorney for Administratrix
QUINTIN WHELAN
530 Broadway, Suite 1108
San Diego, California 92101
Telephone: (714) 234-8585.
SC: Aug. 2, 9, 16 and 23, 1979.

NOTICE TO CREDITORS
SUPERIOR COURT OF THE STATE OF CALIFORNIA FOR THE COUNTY OF SAN DIEGO
NO. 120812

Estate of
MARTIN EDWARD McEVOY, aka
MARTIN E. McEVOY and as
MARTIN McEVOY
Deceased.

NOTICE IS HEREBY GIVEN to the creditors of the above named decedent that all persons having claims against the said decedent are required to file them, with the necessary vouchers, in the office of the clerk of the above entitled court, or to present them, with the necessary vouchers, to the undersigned at
FRANCIS J. MAHER
Attorney at Law
P.O. Box 9474, 1964 Chalcedony #8
San Diego, California 92109
which is the place of business of the undersigned in all matters pertaining to the estate of said decedent, within four months after the first publication of this notice.
Dated July 6, 1979.
ROBERT F. McEVOY, HELEN McEVOY
Executors of the Will of the above named decedent.
Attorney for Executors
FRANCIS J. MAHER,
Attorney at Law,
P.O. Box 9474; 1964 Chalcedony No. 8,
San Diego, CA 92109
SC: Aug. 2, 9, 16 and 23, 1979.

Show Notes

Firebugs (play)— The Lamb's Players will present this play about a pair of crafty arsonists at 8 p.m. on Aug. 23-25, 29-31, Sept. 1, 5-8, 12-15, and 19-22 at the Lamb's Players' Theatre, 500 E. Plaza Blvd., National City.

A Thousand Clowns (play)—The Fiesta Dinner Theatre is presenting this comedy through Sept. 9. A buffet-style dinner is served at 7 p.m. and curtain is at 8:30 on Tuesdays through Saturdays, one hour earlier on Sundays. Noon luncheon and 1:15 matinee on Wednesdays and Sundays. 9665 Campo Road, Spring Valley.

South Pacific (play) — Starlight will perform this musical at 8:30 p.m. on Aug. 30-31, Sept. 1-2 and 6-9 at Starlight Bowl in Balboa Park, San Diego.

Rocky II (film)—In this sequel, directed as well as written by Sylvester Stallone, Rocky marries his shy sweetheart (Talia Shire) and reluctantly agrees to a rematch with Apollo Creed (Carl Weathers).

The violence of the fight sequences make this adult fare, and if the fantasy element of the film were not so pronounced, the indiscriminate glorification of professional boxing would be seriously objectionable. (PG) For adults.

Moonraker (film)—In this latest James Bond film, 007 (Roger Moore) teams up with a CIA agent (Lois Chiles) to thwart an attempt to destroy the human race by a lethal attack launched from outer space.

This is standard Bond fare, entertaining enough for its genre, but its sex and violence rule it out for younger viewers. (PG) For adults.



BACK TO SCHOOL—Beginning Aug. 27 on PBS-TV, Fred Rogers presents a week of five "Mister Rogers' Neighborhood" programs devoted to preparing children for their first day of school. Also on Aug. 27, at 9 p.m., Rogers will host "Mister Rogers Talks to Parents About School." (NC photo)

Book Review

THE HESBURGH PAPERS: HIGHER VALUES IN HIGHER EDUCATION, by Father Theodore M. Hesburgh, CSC. Sheed Andrews and McMeel, Inc., 206 pages, $12.95.

To write this book, no one is better qualified than the president of the University of Notre Dame, who has not lived outside a university since 1934.

Pointing to the effects of a neglected moral component in higher education which are surfacing throughout the country, Father Hesburgh asserts, "Wisdom is more than knowledge, man is more than his mind, and without values, man may be intelligent but less than fully human."

THE BOOK consists of 17 papers, arranged into five sections. The first section, "An Overview," begins with his thoughts on what university leadership should be.

The second section. "The Contemporary Catholic and Christian University," addresses the central endeavor of Father Hesburgh's life: the formation of a great Catholic university in the United States, and the problems and opportunities of Christian higher education.

He points out briefly that academic freedom in a Catholic university should be used positively, "to do something creative and imaginative to reform and revivify liberal education."

THE THIRD section, "Special Concerns in Higher Education in Modern America," is broader in scope.

To Father Hesburgh values are central throughout all higher education. He favors values in science and technology that move them to attempt to solve the misery of the poor and hungry rather than to make better deodorants and more aesthetic telephones.

Section Four, "The Years of Campus Crisis," is his unique approach to what he calls "the most interesting, difficult, and challenging period in my 44 years as a student, professor, and administrator in higher education," the worldwide student revolution of the late 1960s and early 1970s.

IN THE concluding section, "The Future; Church, Education, World," he tries "to capture the spirit of hope that is represented by the motto on the entrance to our National Archives in Washington; 'What is past is prelude.'"

He does all this in a popular style, using stories, amusing anecdotes, personal experiences, and widespread reading.

If the book has any fault, it is the repetition of some themes—but considering that these themes include spirituality as opposed to materialism, and civility as opposed to vulgarity, the repetition is not bad, and perhaps necessary.

(Reviewed by Father Harold Buetow, professor of education and chairman of the Foundations of Education Program at the Catholic University of America, and author of a book and articles on Catholic Education.—NC News)

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Arturo Mari

By Nancy Frazier

His photos have recorded reigns of five popes

VATICAN CITY (NC)—For a man whose photographs have appeared in nearly all of the world's newspapers and magazines, "from the biggest to the smallest," Arturo Mari seems ill at ease on the other side of the camera.

"Enough" he tells a photographer after she has clicked only a few shots.

BUT HIS SENSE of professionalism, developed since he began taking pictures at the age of seven, makes him realize the photographer's plight and he agrees to remain on the other side of the camera a little longer.

Mari, director of photographic services for L'Osservatore Romano, the Vatican daily newspaper, has helped to record the reigns of five popes—from Pius XII to John Paul II—and his job has given him an intimate look into the papacy that most peope never get the opportunity to see.

"They were five very different persons, in different moments of history," Mari says of the popes who have been his main subjects for the past 24 years.

"PIUS XII had gone through the war, John XXIII began the (Second Vatican) Council and Paul VI often went abroad," he adds "The were all different personalities."

The pope that Mari finds most difficult to characterize is John Paul I, whom he knew for only the 34 days of his papacy.

Of the present pope, he says: "I don't have to say much because everyone can see how he is."

MARI CALLS Pope John Paul II "A strong man who knows what he wants to do and knows how to be a leader." In addition, he says, the Polish Pope is "cautious in his decisions, but if he decides 'yes' it's 'yes.'"

Hanging behind his desk at the L'Osservatore Romano offices are Mari's favorite pictures of pontiffs.

These include Pius XII with a large group of children, John XXIII among prisoners during his first trip outside the Vatican as pope, Paul VI standing on a balcony at Castelgandolfo shortly before he died, John Paul II embracing Polish Cardinal Stefan Wyszynski.

THE ONLY PHOTOS of Pope John Paul I are rather official-looking head shots, but Mari recalls spending two hours walking and talking with him in the Vatican gardens.

"It was a much more personal exchange of ideas and the work was more satisfying," he says.

The most difficult photographs he has ever taken for the Vatican did not involve any of the popes. Around 1963, he was strapped into the cupola of St. Peter's Basilica to get pictures of the mosaics on the ceiling.

"THE GREATEST fear was the emptiness below," he says. "But it was easier for me because I have no fear of heights."

Mari generally works a 14-hour day, taking at least 2,000 photographs a month.

When popes have gone abroad, he has worked an entire day without sleeping. But as a photographer he prefers the greater variety of picture situations he faces during papal trips abroad.



PAPAL PHOTOGRAPHER— Arturo Mari, director of photographic services for L'Osservatore Romano, the Vatican daily newspaper, stands in front of his favorite pictures. Mari has helped record the reigns of five popes and has had his photographs appear in nearly every one of the world's newspapers and magazines. (NC photo)

AS DIRECTOR of photographic services for L'Osservatore Romano, Mari also must supervise other Vatican employees who develop his photographs, take orders for reprints and mail them out.

The 40-year-old photographer is matter-of-fact about the wide play his pictures have received, noting without undue pride that "there is probably not a newspaper or magazine in the world that has not printed a picture of mine."

He enjoys the fact that his pictures are being seen but adds that "for me personally to have a picture on the cover of Time is the same as being in the smallest newspaper."

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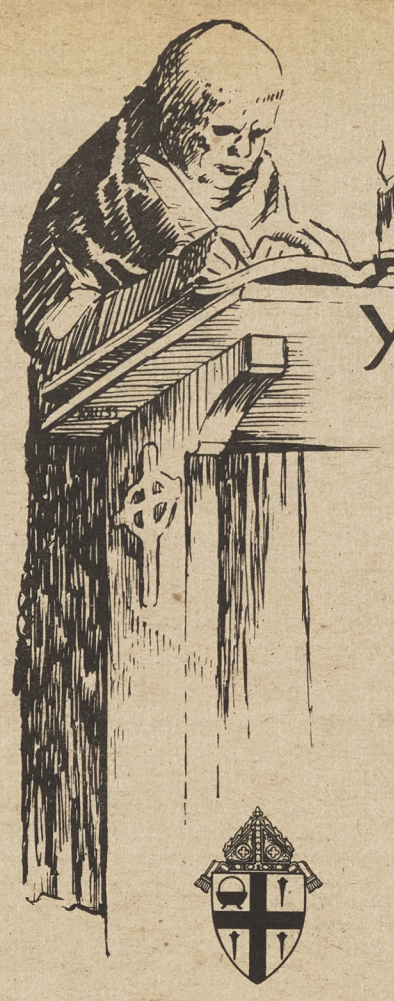
HERRERA, Jack. Father of Richard, Jack, Joe and Mary Helen Herrera; 8 grandchildren, 1 great grandchild. Requiem Mass August 14, Our Lady of Angels Church.

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